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# THE STEWARDSHIP OF PASTOR AND PEOPLE

FAREWELL WORDS OF THE PASTOR TO THE PEOPLE WHO LEFT HIS CHARGE.

PREACHED IN THE

FIRST PRESBYTERIAN CHURCH OF SCRANTON, PA.,

DECEMBER 20, 1874,

UPON THE OCCASION OF THE WITHDRAWAL OF THE COLONY WHICH FORMED THE SECOND  
PRESBYTERIAN CHURCH,

By REV. S. C. LOGAN, D. D.


*annals [revisions]*

1823-1907

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THE following correspondence will give the occasion and suggest the reason for the publication of this discourse:

SCRANTON, PA., December 21, 1874.

REV. DR. S. C. LOGAN—

*Dear Sir:* The undersigned respectfully request a copy of your sermon preached before your congregation on the 20th instant, on the occasion of the final withdrawal of the members of the Second Church, believing that the publication would tend to strengthen and continue the bonds of love and good feeling which now so happily exist between the two congregations. Most faithfully yours,

THOMAS DICKSON,	C. H. DOUD,
H. M. BOIES,	J. BLAIR,
CHARLES H. WELLS,	JOSEPH J. ALBRIGHT,
J. P. W. RILEY,	W. N. HALLSTED,
E. B. STURGES,	J. A. LINEN,
C. E. ROYCE,	ALFRED HAND,
FRED. FULLER,	R. W. ARCHBALD,
C. W. KIRKPATRICK,	W. W. MANNESS,
H. V. D. SMITH,	E. C. FULLER,
GEORGE B. FOSTER,	A. W. DICKSON,
EDGAR G. COURSEN,	A. H. VANDLING,
GEO. F. BARNARD,	U. M. STOWERS,
MERIDITH L. JONES,	N. H. SHAFER,
<i>Second Church.</i>	<i>First Church.</i>

SCRANTON, PA., December 29, 1874.

HON. THOMAS DICKSON, H. M. BOIES, C. H. WELLES, AND OTHERS—

*Dear Brethren:* Your note requesting, for publication, a copy of the discourse preached in the First Presbyterian Church in this city, upon the occasion of the withdrawal of the members of the Second Church, for the maintenance of regular services in their completed house of worship, is before me. Such a request, coming as it does from revered brethren of both the churches, could not be otherwise than very grateful to me. You will allow me to cordially express my gratification. With regard to the propriety of publishing the sermon referred to I am doubtful. Its value arises chiefly from the time and circumstances of its delivery in the local community, and these can not be reproduced by the art of the printer. Its force and acceptability were due chiefly, if not entirely, to the fact that it was made up of words from the heart, to men and women who have always shown true hearts to me.

But your note suggests a reason which lifts the matter above personal vanity and private consideration. It is hard to estimate the delicacy of the work of organizing a colony into a new church, which was undertaken from a sense of duty six months ago. With a church so peaceful and harmonious, and constituted of such various elements, it was but natural that we should anticipate difficulty in separating a body sufficiently large to form a self-sustaining congregation, and yet leave the old church without essential weakening. Yet this has been done without jar, and the two congregations stand together in perfect accord, held in their separate unity by the bonds of a generous Christian love which illustrates to the world, without, the "blessings of the gospel of peace." If, in your judgment, the publication of the discourse referred to will in any measure tend to the strengthening of these bonds, or the perpetuation of the good feeling which now so happily exists, I can not hesitate to accede to your request. Under this assurance, therefore, I cheerfully place the sermon in your hands, as nearly reproduced as the imperfect notes from which it was preached will permit.

As ever, I remain your brother,

S. C. LOGAN.

NOTE —The Chapel of the Second Presbyterian Church was dedicated to worship of God, by the joint service of both congregations, conducted by Rev J. W. Partridge and Rev. S. C. Logan, D. D., the two Pastors of these churches, on Sabbath evening of the same day the following discourse was delivered.



## FAREWELL WORDS.

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"GIVE AN ACCOUNT OF THY STEWARDSHIP: FOR THOU MAYEST BE NO LONGER STEWARD."—*Luke*, 16: 2.

These are startling and solemn words, to whomever they may be spoken. They ought to arrest the attention and arouse the soul, whether they strike the ear of the servant, who has the answer of a good conscience, sustained by the testimony of an unexceptionable life, or that of the unfaithful steward, who stands convicted by the mere accusation of "wasting his master's goods." They are weighty words, freighted with the assertion of human responsibility. They tell the mortal, however careless his way, or thoughtless his soul, that he has an account to render; that whatever may be the profits or the enjoyments of this life, or however high he may have arisen in his earthly walk, there is still One higher than he to whom he must render an account of service.

They are the words of an earthly master indeed, to an earthly servant, but they were given that both master and servant might hear in them the echo of the demand which falls from the lips of the judge of all. They assure all men, whatever may be their views of duty, whatever they may have supposed to be the end of their earthly appointment, that they have all the time only been servants acting under commission, and that the time of reckoning must come. The account may be kept with care or carelessness, but the text assures us that it must at last be submitted for the condemnation or approval of the Great Master. It contains indeed but the articulated expression of that eternal sense of responsibility and accountability, which must exist, in the divine economy, in every creature capable of moral action. While by the association of this law of accountability with the unfaithful steward, the Great Teacher only renders it the more impressive.

But these words are impressive to the soul, not only because they assert and emphasize the fact of personal responsibility under the Divine Administration, but because they suggest the end of the commission bestowed, and fix the terminus of opportunity. He who hears the demand, "give an account of thy stewardship," receives the Lord's assurance that

his opportunity has now passed. No time is left for the correction of mistakes, or by special diligence to make amends for wasted time, and opportunities abused. There is the tread of destiny in these syllables as they march toward the completed demand, "give an account of thy stewardship, for thou mayest be no longer steward." As they sweep about us in the still hours of our meditation, we hear resounding as an echo everywhere, such words as these: "As the tree falleth so shall it lie;" "He that is unjust let him be unjust still, and he that is filthy let him be filthy still." "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest," "for thou mayest be no longer steward."

Let us remember too, the point and the personality of the text. However startling, or solemn, the issue brought to the soul by this demand, "give an account of thy stewardship," it is an issue ultimately to be made with us. To you and me these words will be spoken by Him, by whose word the heavens and earth were created. Great truths are wrapped up in their demand, truths which concern us all, truths which our circumstances and the providences of to-day ought to impress with a double emphasis upon our souls.

The steps, which six months ago began to be taken in this congregation, toward the organization and establishment of another and separate church of the Lord Jesus, to-day reach their hopeful and peaceful solution. The perplexing and delicate task of untwining the tendrils of the vines, which had so long been growing together, for the transplanting, has at last been completed; and, thanks to the divine grace, and the love of our Christian brotherhood, it has been accomplished without wounding or rudeness.

A year has scarcely passed, since this whole congregation stood together, looking back at the wonders of that gracious Providence which the history of twenty-five years had unfolded in this church. On the 16th of Nov., 1873, with united hearts and loving hands we erected the monument which is to stand as a memorial of the abundant past, and a testimony to those who are to come, of the spirit of unity, and faithfulness to the master, by which we are actuated. But now, with a new energy of faith we stand facing the future with its coming burdens and responsibilities. It was meet, indeed, that a new church should be born of the enthusiasm of love for the old one, that God has blessed; and that the blessings of the past should suggest, and lead to the duties of the future.

The delicacy of the enterprise laid upon us, of organizing a new church in absolute harmony with the old one, and composed of its members, it is difficult to measure. That it has been done without a perceptible jar, let this day, sacred, henceforth, in the memories of those who go, and marked by the love and hearty God-speed of those who stay, ever stand as the witness. It is both as a public testimony to the christian love and magnanimity of this whole congregation in all the visible steps



hitherto taken in this great enterprise, and with the hope that the bands of the blessed peace, now existing, may be thereby strengthened, that these words are spoken to-day—these heart-words of farewell from the Pastor to that portion of his flock who now go into the new fold.

The Second Presbyterian Church was indeed organized and recognized on the 29th day of last June—but with its membership made up of a body of disciples so long identified with this congregation, and bound to it by all those mysterious and precious ties which the law of christian association generates, and which the Holy Spirit sanctifies, it could neither be expected or desired that it should at once stand forth in the fullness of completed life. Begun as the effort was, and prosecuted with earnest prayer, and with the hearty benediction of the Old Church, those blessed ties which the gospel gave us could not be readily torn assunder. Going forth homeless, and from a sense of duty, it could not be expected that these brethren should give up at once their interest in the old home. Nor could either the pastor or the church readily resign the burden of care and sense of responsibility, with regard to these dear brethren, which they had so long borne and enjoyed. The Old Church and the New still worshiped together, and so far as appearance went, or any sharply defined feeling, perhaps, we have had three sabbath services, rather than the services of two churches. But now, and to-day, the lines of separation begin to be visible as well as real. To-night the New Congregation enters and consecrates its new home with the best wishes and sincere prayers of the mother church.

Another defined period has now been reached in our church life in this city. A new chapter is here to begin in the history of the unfolding of God's decree of grace. Old responsibilities here completed, are henceforth to be held in the Divine record unto the great day. New ties and responsibilities are to take the place of the old, bringing with them experiences of joy, and sorrow, which we are neither able, or disposed, to forecast. Is it not then a time for us to consider and try to measure something of this past of our connection, as pastor and people, so full of the precious tokens of God's favor? Is it not a time for us to open our hearts to the lessons which the closing stewardship solemnly enforces?

More than six years have passed since, under the divine administration, I came to preach the gospel to this congregation. Years, those, full of joy, marked by constant change and progress in church life, and rendered sacred to us all by touching sorrows. Throughout a greater or less portion of that time all who now constitute the Second Church, which to-day enters its new place of worship, have recognized themselves as partaking of the benefits and sharing the responsibilities of this ministry. Brethren, whatever of opportunity it afforded they were yours to be improved, whatever of weakness or weariness it inflicted they were yours to be endured, whatever of duty, in the way of prayer, of effort, or of charity, it made necessary, it laid at your door. Is it not then meet,

that at such a time, when the last hour of this ministry has come, we should consider prayerfully the truth, which our Lord enforces in the words before us? He speaks to this Pastor and to this People who to-day close, in its strictest sense, their joint stewardship; and by all that is sacred in past acts and experiences, which are henceforth to be either sad or precious memories, he enforces the injunction, "give an account of thy stewardship," while he renders that injunction emphatic by the reason which may not only be understood, but which must be felt; "For thou mayest be no longer steward."

Nor let us forget, that this voice of the master is just as emphatic to the Old Church as to the New, to those who stay, as to those who go. The work and responsibility of this pastor and of this church, which the Lord has loved so much, are not diminished, but the rather increased. The parents may look with an excusable pride upon their goodly children, gathered in other households. But their work is not done because they can point to such households as the result of their labor and care. The old home with its interests only grows the more precious, and its honor the more important, with the passing years. The time has come for us not only to consider the past, with its lessons of success and failure, and the present, with its new adjustments and cares, but to forecast the future, with the telescope of divine truth and promise; for in it are both the anchorage of our hope and the limits of our duty.

There are propositions contained in or suggested by this text, which are enforced and rendered emphatic by the circumstances which have been mentioned—propositions not new to us perhaps, nor yet demonstrated as the primary lesson of the parable, of which the text is a part. They are rather assumed as the foundation upon which the parable rests. Let us recall some of these great truths to-day, that their impression may become sacred by the associations with which they may henceforth stand in our experience. Ultimately we shall all hear the voice of our Lord, who is the judge of all, saying to us, "Give an account of thy stewardship, for thou mayest be no longer steward." If this be true, and "every man must give account of himself unto God," then it follows—

I. THAT WE ALL HAVE AN INDIVIDUAL STEWARDSHIP WHOSE DUTIES ARE DIVINELY APPOINTED.

All men are acting under a special and defined responsibility. Every soul has a special appointment in the creation and under the government of God, and all gifts and endowments in the divine administration not only have a value in themselves, but are especially bestowed with reference to this personal stewardship. This is true of the commonest blessings of life, and it must be accepted as true, by all who recognize the Omnipotent and Omiscient God as the ruler of his creatures. The mere fact that man is a creature assures us of his stewardship, for the creature must be subject to the Creator. If men are created by the God of the Bible, then they are bound to render service to Him. If He has given them personality, and has distinguished them



with personal gifts, their stewardship must be personal, and receive from Him its specific appointments and rewards. "For Him, and to Him," as well as "by Him," were all men created ; and no man can escape his personal responsibility, any more than he can annihilate the fact, or the intelligent end, of his personal existence.

There is, indeed, a stewardship which mere existence imposes—a trust and accountability which are inseparable from life. If God had done nothing more for you and me than create and preserve us in our existence in this world for a time, there would be a necessity for a final reckoning; and the demand, "Give an account of thy stewardship," would have its specific and personal force. But this is not the measure of our stewardship. God is not only our Creator, but our revealed Father and Redeemer. Hence there follows a second proposition which the text suggests, and which the whole Word of God enforces. It is this:

II. THE GOSPEL OF OUR LORD JESUS CHRIST, MEASURES, AND DEFINES THE STEWARDSHIP OF ALL MEN, TO WHOM IT COMES.

It is indeed true, that "as many as have sinned without law shall also perish without law," but it is equally true that "as many as have sinned in the law shall be judged by the law." Men are to walk in the divine light which they have, and they are held responsible for the light they have smothered. The gospel is of Him who is that true light which enlighteneth every man that cometh into the world. The gospel is the riches of divine goodness and grace, the manifestation of "the fullness of the Godhead" in love for this world. It is the exuberance of God's love to wicked and perishing creatures. It is the mystery of infinite compassion, and of immortal life, to the dead ; the priceless treasure of Heaven offered to the heirs of perdition, "without money and without price."

By the very possibility and free offer of this salvation to the world, the whole stewardship of men is changed. It is now the Gospel which measures the amount, and defines the nature, of the sinner's condemnation. It is this gospel of Jesus which lays the lines of human duty, and fixes the end of human destiny. The Holy Spirit now convinces the world of sin, and demonstrates the enormity of personal guilt, by the single proposition, "They have not believed on the name of the only-begotten Son of God." It was this gospel stewardship, which both exalted Capernaum to heaven, and thrust her down to hell. It was this which lifted the little cities, set as gems upon the rim of the Sea of Galilee, above Tyre and Sidon, the glory of the Mediterranean, and the wonder of the nations ; and it was unfaithfulness to this gospel stewardship, which shall measure their less tolerable visitation when the final reckoning comes. Under the fullest blaze of this gospel light we stand to-day, my brethren ; by its light and under its demands our stewardship is to be measured, and to its Lord our account is to be ultimately rendered.

But we must not forget that the gospel, both in its revelations of truth and demands of duty, deals with men not only as individuals, but as families. It reaches men in all relations, and with its light and leaven it permeates all human association. The power of the gospel is divine, but its instrumentalities are human, or at most are created. Its treasures are committed to earthen vessels, that the power may be the more manifestly divine. God has made his church "the pillar and ground of the truth," and his ministers are stewards of his mysteries of grace. It was for sinners indeed that Jesus died, and it was sinners he came to save; but it was also the church, which he "purchased with his own blood," and by which he will manifest "unto the principalities and powers in heavenly places," "the manifold wisdom of God." It is indeed the soul lost in sin which the Spirit follows, and to whom he shows the things of Jesus; but it is in the church that the Lord abides, by the love and power of the Holy Ghost.

True, the revealed principle of accountability is, that "every man shall give account of himself unto God." The stewardship is personal, and the final demand will be to every sinner, and every saint, to every deceived professor, and every hypocrite, "Give an account of THY stewardship, for thou mayest be no longer steward." But under the gospel this individual responsibility is immediately and vitally connected with church-privileges, and means of grace. The minister's stewardship is in the house of God, and it is measured by his opportunities of learning, of preaching, and of enforcing, by whatever legitimate means, the gospel of the Lord, and this responsibility is precisely balanced by that of the people to hear, and to obey this same gospel. If the minister is pushed forward in his work by that voice of doom, "Woe is me if I preach not the gospel;" if he walks through life under the perpetually-repeated charge, "It is required of stewards that a man be found faithful," he also walks and works under the assurance that his life and labor are not in vain in the Lord. He has the divine assurance that his ministrations are a savor, either of death unto death, or of life unto life; for God has said his Word shall not return unto him void, whether its mission be made to harden the heart or to subdue the will.

Here then we reach a third truth suggested by the demand, "Give an account of thy stewardship," which is emphasized by our circumstances to-day, viz:

III. NOT ONLY DOES THE GOSPEL DEFINE AND MEASURE HUMAN RESPONSIBILITY, BUT IT CREATES AND REVEALS A STEWARDSHIP, WHICH IS FOUNDED IN THE RELATION OF PASTOR AND PEOPLE, AS THE LORD HAS INSTITUTED IT.

There is a special responsibility which the gospel imposes both upon the preacher and the hearer. If the direction to the minister is, "Take heed to thyself and to the flock over which the Holy Ghost hath made thee overseer," the voice is just as pointed and emphatic to the people of his charge, "Take heed how ye hear," and "take heed what ye hear."



Now that every pastor holds a special commission, and must answer for his stewardship of the congregation, is evident. His special responsibility must ever regard his people. This is his official trust, recognized and enforced by the word of God. "O, son of man, I have set thee a watchman unto the HOUSE OF ISRAEL; therefore thou shalt hear the Word at my mouth, and warn them from me." The pastor must "warn every man and teach every man," that he may if possible "present every man perfect" in the day of Christ. His stewardship is not, indeed, limited to, or measured by the demands of his particular charge, for he is God's minister to all men; for Jesus commands him to "go into all the world and preach the gospel to every creature." According to his ability and opportunity to fulfill this command in its broadest and strictest sense, will he have to give account at last. But his first, and special duty, is in the charge where the Holy Ghost has made him overseer, and to the faithful fulfillment of such a stewardship he must bind himself by the solemnities of a public vow. His guide in the performance of his duty is the Word of God; for he must "preach the Word," being "instant in season and out of season." Nor can he shun to declare the whole counsel of God, whether men hear or forbear to hear. The proportions of this responsibility are defined by the spiritual necessities of the people, and by the gifts of grace divinely conferred upon him. So shall the minister give account of his stewardship unto God.

Now if this be so with regard to the Pastor, there must be a corresponding stewardship on the part of the people to whom he is required to minister, in holy things. And so the Bible distinctly teaches. The people are directed to remember those who "have the rule over them" or "are guides unto them;" to esteem them "very highly in love for their work's sake." They are to recognize the minister as an ambassador of Jesus, and take heed to his teaching so far as it accords with the word of God. They are both to sustain him and work with him, in all things which pertain to the glory of the Lord, and to the blessing of the church. If the minister is to preach, they are to hear. If he is to minister in holy things, they are to wait on his ministry. They are to encourage him in his work, and, as far as their ability reaches, enable him to be instant, in season and out of season, in preaching the gospel. It is theirs to pray for and work with him, and to watch with him for souls, as those who are to give account. Whatever may be the divine intention in the appointment of the ministry, or whatever may be the qualifications, or labors, necessary to secure the end of that appointment, there is always implied the active and patient co-operation of the church.

Whatever rules, or injunctions, the word of God may contain for the direction of ministerial work, or for the preparation of the minister for his work, they all suggest, or suppose, a corresponding obligation and activity on the part of the people of God. If he must be "apt to teach" they must not be "slow to learn." If he is to follow Christ, making



“full proof of his ministry,” they are to follow him as he follows Christ, making full proof of their discipleship. If the minister is the gift of God to the church “for the perfecting of the Saints” it is to the end that “they may all COME,” not be brought, “in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure, of the stature of the fulness of Christ.”

Indeed the stewardship of the minister and that of the people is inseparably connected. Whatever may be the sharpness with which individual, or official, responsibility may be defined, there is a stewardship of the church of God which includes both the Pastor and people. One whose duties cannot be performed, and whose blessings cannot be enjoyed, without the united heart and joint labor of both. How can the peace or purity of the body of Christ be secured unless the Pastor and people are of “one mind,” and “mind the same things?” How can the church hope for the conversion of souls, under the most faithful preaching, if the professors of religion lay down the cross and betake themselves to the world? How can the precious lambs be kept safely in the fold, and be trained to know the voice of the “Good Shepherd” and follow him, if parents neglect the ordinances, or suffer their children to follow unrestrained the tastes of a depraved nature? How can these children be brought up to be strong in the Lord, or living christians, while parents manifest a decided taste for the fascinations of a wicked world? How is it possible for either Pastor or people to expect success in building up the church, while in the spirit of pride, of selfishness, or of all uncharitableness they watch each other? When ministers preach under the spur of a spirit of criticism, and the people listen to criticize, God is dishonored, and the truth is perverted. When the people remember and repeat the mistakes, or detail and expose the weaknesses of the preacher, and forget, or pervert the truth he preaches, then are the snares of the devil laid in christian households for little feet, as well as woven across the doors of Gods own house.

But who shall measure the blessing and the eternal results, where the Lord’s watchman is faithful, and the people are quick to hear his trumpet of warning? The joy and blessing of the stewardship when both are faithful are absolutely unmeasurable. The joys of an active and peaceful christian pastorate, are a well-spring, bubbling up into eternal songs. Its blessings are gifts of grace which perish not. They are flowers of fadeless beauty, which will bloom in their perfected and perennial glory in Paradise. They are gems, which shall decorate the father’s house with its many mansions. The rewards of a faithful stewardship on the part of both pastor and people, even in this life, are immeasurable. The invisible influence of the house of God reaches far out into the darkness, in such a case, and makes itself felt in this world of sin. Subtle influences which affect and determine character go forth imperishable, from the joint labors of the minister and his people, and they multiply their

power as they go. The sacred fire enkindled upon the altar in the house of God, is taken to the household where the family altar stands, and the children are warmed, and blest, thereby. Then from the household it is taken, as the precious home inheritance, to all the new homes which in the sweep of life come from it, and there it is cherished as their light and glory. Thus in God's good time shall the light of the sanctuary multiply and glorify all the homes of earth.

My brethren, it will be in the light of such responsibilities, and of such possibilities of blessing to dying men, that we shall at last hear the master say "give an account of thy stewardship, for thou mayest no longer be steward." Is it not well then for us to-day to cast an eye backward and gather up the wasted opportunities, as well as the precious blessings of these years of association now to terminate? May it not be well for us to take their lessons, both of warning and of encouragement, into the new life and relations in which we are henceforth to walk? Even the sadness of our parting may, by divine grace, make our hearts better, and the remembrance of our past enjoyments shall gird us with new strength.

For more than six years I have stood in this pulpit the minister of God to you and yours. These ministrations have involved, labors and anxieties, responsibilities and enjoyments not to be measured to-day. They have been my joy as they have my burden. And I feel that I should be untrue, both to you and to my master, if I should say they have been in vain. No, brethren, these ministrations have not been in vain. They have silently and potentially wrought changes, both for good and evil, which eternity alone shall measure and reveal. The droppings of God's sanctuary are never in vain, be they ever so small or insignificant to mortal vision. He has said "my word shall not return unto me void." Under these six years ministrations, some have blinded the mind and hardened the heart, to a deeper and deadlier indifference to the claims of the gospel, and the wants of the perishing soul. Some aroused for a time, by the novelty of voice or phases of truth which the new messenger brought, have walked softly as by a spasmodic spiritual life, only to sink down into a deeper and more hopeless sleep, else they have silenced the calls of the Spirit, and out of the failings of the Pastor have wrought shields against the arrows of the Almighty, and are now contented to sweep down the current of respectable worldliness to an endless doom. Some who six years ago sat here as children of the church, have grown to manly life and christian activity, and some of these, alas! are further from heaven than when they knelt to pray at a mother's knee.

Some too, whom we had hoped were God's dear children have, by failing to watch, fallen into divers temptations and snares of grief against which they have surely been faithfully warned. May our dear Lord deliver them out of these, and place their feet in paths of safety and



life. Some, thanks be to God, have listened to the proclamation of divine truth with profit, and have been led by the Spirit, through rich experience of grace, to the steadfastness of Christian hope, and the blessed activities of Christian life; while others alas, burdened by a divided heart, and ever running with weights, have made no visible progress in the christian race. There are indeed too many who stand in the ways of Zion, like those ancient and weather-beaten sign-boards, whose letters are effaced, or have grown so dim that they only perplex the traveler who enquires the way. Yes, and there are some of you, dear brothers, whom I found in that far country of wretchedness and sin, sinking into hopeless ruin, who by the Savior's mercy have come back to the father's house to awake the song which breaks the heart with joy. "This my son was dead, but he is alive again, he was lost, but he is found." Whatever ties may be severed in the calls and burdens of christian life, the ties which bind such as these to the old pastor can never be broken. "Ye are our epistle, written on our heart." Ye are the children God has given us in the gospel, and we shall ever expect to meet you in the father's house.

What precious years these of our association have been! How faithfully the stewardship has been fulfilled, either by pastor or people, our covenant God alone can rightfully judge. But it is due both to the Pastor and to this dear people, both those who go and those who stay, that I should testify with devout earnestness to the grace which has marked our way. I call you to record this day that your Pastor has tried to do his duty, however he may have stumbled, or walked in darkness. He has sought no ease in the Lord's service, nor influence for selfish ends of which he is conscious. He has refused to grow weary either in preaching, or in preparing to preach, the word of God unto you and to your children. For more than six hundred times has he stood in this pulpit to bring forth from the treasury of God's word the things new and old for the edification of this church. And in that time he has repeated just the number of sermons which you may count upon the fingers of one hand, and three of these were by special request.

This fact is mentioned only with the hope that you may be led to a more just appreciation of the absolute burden of *work* which is laid upon the ministry. If christian people would only stop long enough to consider the demand which the pulpit makes upon the servants of the church, there would be doubtless more patience and charity exercised toward them, if not an increase of gospel piety. As ye go out to-day, I beg you for the sake of the ministry, who faint and grow weary, try to measure the toil and burden of these six hundred discourses which you have or might have listened to. Then consider the stewardship which they have brought to you. But while your pastor has ever tried to keep in view as the great work of the minister this regular and public preaching of the word, this has by no means been his only work. The word has



been preached "from house to house" as well as "publicly." In this ministry three hundred and forty-five souls have been added to the communion of this church, and one hundred and seventeen enrolled by baptism in the infant membership. And the great body of those who have united with the church have been sought out by Pastor, with earnest personal sympathy and Christian faithfulness.

Brethren, you will bear me witness this day that I have tried to watch for your souls, under the demands of the stewardship which God has appointed. I have tried to shrink from no cross which the Master gave me eyes clearly to see, and the more I have been permitted to watch, the more I have learned to love you and yours. The interest which I have in the new communion to which you go, and the ties which must bind my heart to the best interests of the Second Church, will be evident from a single fact. Of the eighty-four who have taken letters to unite with this organization, fifty-four, or the majority of twenty have been received into the communion of the First Church during my pastorate; while those of them whom I found here have been among my most faithful and active supporters in every good work. The old pastor cannot forget your kindness, nor loose you from his heart in the new communion "for though ye have ten thousand instructors in Christ, yet have ye not many fathers."

It is due to this church, yea, to its whole communion to bear a public testimony to the faithfulness and generosity, as well as christian charity, with which my hands have been held up through all these years. For if ever a Pastor was blessed with a kind, a considerate people, who, without sentimental and disgusting adulation, and with manly Christian vigor, have tried to make him strong and successful, this is the Pastor. Wherein my ministry has failed I have not the heart, nor the conscience, to cast the responsibility of it upon the christian people of this congregation. Whenever the ministration of God's word may have been limited or hindered by want of interest, by personal tastes, or by want of wise consideration on the part of individuals, must rest between them and our God who will require of us all an account of this stewardship. Personally we can say here to-day as we grasp eachs other hands, in the brotherly farewell, WE HAVE NOTHING EITHER TO FORGIVE OR TO FORGET.

My brethren, God has led us through precious experiences in our joint stewardship even unto this day. He has made this church strong and given it a name among the thousands of Israel. He has identified it according to its measure with all the great enterprises of the church at large, and he has constantly blessed it with peace. The tokens of divine favor have never been wholly withdrawn, in the twenty-six years of its history. Nor is there anything to discourage in the withdrawal of so many of its active membership to-day, but rather, much to awaken new courage, and devout thanksgiving. Not only has a self-sustaining church, full of vigor, been organized with perfect harmony, and the separation made

without a jar in our christian life and friendship, but the old church is left more than a hundred stronger in its membership than it was six years ago, when this stewardship began. It should be with the deepest gratitude, as it is with the tenderest regrets, that the old church sees so many of her noble sons and daughters depart to the new communion. Ye are her children, dear brethren, and she cannot let you depart without a throbbing of the heart in pain; but her blessing and her prayers go with you. In your trials she will sympathize, and in your success will she rejoice, for your success will be that of the cause of her Lord and yours.

In closing these broken sentences of farewell allow me to charge you as you go to remember your stewardship here and now completed. Its blessings and its failures are to be accounted for in the great day approaching. When the Lord is near to you, I pray you do not forget this old communion, that now blesses you in his name, and whatever ties may be severed, let those bands of christian love which encircle the people of God be ever kept bright and strong, so shall our Lord be glorified, and coming generations call us blessed.

Dear brethren, there are few ties so strong as those which are created and strengthened in the ministrations of the pastoral office. Fostered by sacred affection, and threading the deepest thoughts of the heart in its communion with God, and eternal things, they bind the whole life here, and determine the very character of the soul. The child may have a heart full of love, but he may not, nay he cannot know the parents burden. If now and then he catches a glimpse of the track of tears among the smiles of love, it only excites wonder in his soul. The quivering lips may strangely contrast with the words of cheer and confidence which fall from them, as the child passes the paternal threshold, and they may nerve his soul to deeper thought and more manly endeavor. But how can he know the parent's soul which shrinks from his wonder, and seeks the closet where the tears may flow and bear away the burden too heavy to be kept? So can you not know or understand your pastors heart. You cannot be expected to enter into his joy or sorrow in such an hour as this. I have tried to help you bear your burdens, and to sympathize with you in your sorrows, and many of you have had great sorrows. I have tried to rejoice with you in your joys. I have received your children in the name of the Lord, and baptized them under the terms of the great covenant, when the smile of God shed its glory in your households. I have stood uncovered in the presence of your precious dead, and wept with you in the darkness which fell upon your homes. I have communed with you in the perplexities of your earthly life, and tried to bring God's light to your path of christian duty. With a brother's heart I have warned you when you grew careless, and I have repeated the Savior's promises for your encouragement and strengthening when you grew weary and weak.



Yes, and I have felt the preciousness of your sympathy and help. I have felt the beating of your heart with mine, in manly confidence and affection. I have been sustained by your prayers. I have been conscious of new strength, as in weariness I have passed your houses, which came with the thought that you have taught your children to pray for me; for I always somehow think that Jesus cannot but hear when children pray. O, brethren could you expect me to part with you without a pang, or feel no sadness for your going. There are those of you upon whom I had hoped to lean in the days of coming darkness which are many. There are those whose precious babes I had thought to train for God and his work. There are those among you for whose souls I have spent sleepless nights, and over whose way of wandering I have wept in all secret places, and whom through immeasurable grace I had hoped to present perfect at last before the Lord, with joy. But brethren, God bless you and give you peace. We are still one in heart, and I trust one in Christ, and soon we will have one fold as we have one Shepherd.

Stand by your new Pastor as you have stood by the old one. Pray for him and bear him in your heart, encourage him in every good work, and allow nothing to tempt you to compare him or his ministrations with those you leave behind you, lest thereby your Lord be dishonored. Teach your children to love him and pray for him. And is it too much to ask, that when in the shadows of the evening you have these dear lambs at your knee, when with clasped hands, and faltering accent, they repeat the words which the Lord will hear, "God bless my dear Pastor"—is it too much to ask, that you now and then bid them add, "yes and bless the dear old Pastor, too?"

We bless you this day from this house of the Lord, even as he has directed. "THE LORD BLESS THEE, AND KEEP THEE." "THE LORD MAKE HIS FACE TO SHINE ON THEE, AND BE GRACIOUS UNTO THEE." "THE LORD LIFT UP HIS COUNTENANCE UPON THEE, AND GIVE THEE PEACE."

Let us go forth to our separate work in the great harvest of the Lord with the song of our fellowship in our hearts; the song we have so often sung together:

"Blest be the tie that binds  
Our hearts in christian love,  
The fellowship of kindred minds,  
Is like to that above.

We share our mutual woes,  
Our mutual burdens bear,  
And often for each other flows  
The sympathizing tear.

When we asunder part,  
It gives us inward pain,  
But we shall still be joined in heart,  
And hope to meet again."



